



Theoretical Foundations of Abdulla Avloniy's Social-Pedagogical Activity

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ABSTRACT

Abdulla Avloniy (1878–1934) is an Uzbek enlightener, educator and public figure, whose work is based on the ideas of modernizing the national education system and rebuilding society on the basis of enlightenment. This article analyzes the theoretical foundations of Avloniy's socio-pedagogical views - such principles as moral idealism in human education, the restoration of national culture, and the connection of education with the needs of society. The study used Avloniy's works of the 1910s–1930s, international and local sources (including the books "Turkish Gulistan or Ethics", "Literature"), as well as statistics from modern pedagogical research. The results showed that Avloniy's concept of the "new person" is in harmony with modern competency-based approaches: it emphasizes the social responsibility, creative independence and spiritual maturity of the individual. In conclusion, it is emphasized that national-spiritual education can be strengthened by integrating Avloni's legacy into modern educational strategies.

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INTRODUCTION

Abdulla Avloniy was a leading representative of the national-enlightenment movement in Central Asia at the beginning of the 20th century, whose socio-pedagogical activities were aimed at rebuilding society on the basis of knowledge and spirituality. His theories had a profound impact on the pedagogical thinking of not only the Uzbek, but also the peoples of Central Asia. The basic principles of upbringing and education development by the thinkers of Central Asian such as Abu Nasr Farabi, Ibn Sina, Al-Ferghani, Mashrik Yunusov, Alisher Navoi, and Avloni (Fuzailova, 2023). In modern conditions, globalization and the threat of loss of cultural identity increase the relevance of Avloniy's ideas. In his works, the social function of education - preserving the moral structure of society, promoting national values - plays an important role.

The genesis of humanistic tradition of pedagogy was traced back to scientist of th Central Asia such as Abu Al-Abbas Ahmad ibn Muhammad Al-Ferghani (798-861), Abu Nasr ibn Muhammad Al-Farabi (873-950), Abu Rayhan beruni (973-1050), Abu Ali ibn Sina (Avicenna) (980-1037), Omar Khayyam (1048-1131), Nasir Al-Din Tusi (1201-1274), Muhammad Taragai ibn Shahrukh ibn Timur Ulugbek Guragan (1394-1449), Alisher Navoi (1441-1501), Makhtumkul Faragi (1724-1807), Muhammad Aminkhoja Mukumi (1850-1903), Zakirjan Halmukhammad Furkat (1858-1909), Abdullah Avloni (1878-1934), Mashrik Yunusov (1893-1939), Tashmukhameed Niyayazovich Kary-Niyayazov (1897-1970) which claimed that scientific knowledge could drive development of best moral quality lead by spiritual perfection to the development of intelligence, intellect, consciousness, independent thinking, morality, etc (Fuzailova, 2023). In this paper, Abdulla Avloni's works is one of our note to contribute in this age. As Abdulla Avloni noted in his time: *"If pedagogy wants to educate a person in all respects, then it is necessary to study a person in all respects." In fact, since teachers are responsible for the upbringing of young people and the formation of their cognitive potential in the educational process, it is necessary, first of all, to form communication skills between the student and the mentor, and for students to freely express their questions or thoughts. In this, involving students in the lesson, of course, requires great pedagogical skills from the teacher"* (Xodjayev et.al., 2018).

As we study Abdulla Avloni's pedagogical efforts in the field of education, we can also see that girls studied side by side with boys in his school. In one of the issues of 1910, the "Turkestan Region Gazette" reported on the exam held on May 23 of that year at the Avloni school in the presence of several scholars, fathers of students and many spectators, and reported that a young student-girl amazed everyone with her intelligence and upbringing. We know Abdulla Avloni not only as a pedagogue, but also as a literary scholar. His first poetic works were published in the books "Literature or National Poems", "School Flower" (1916), "Mardikorlar Ashulasi" (1917), and in the pages of the "Sabzavor" magazine (1914) and the pages of the press of the time. They promoted science and enlightenment, condemned ignorance and stupidity, the socio-moral foundations of the old system, and reflected on a free and happy time.

The spirit of enlightenment through Avloni's journalistic writings remains a vital theme in the context of education and pedagogy development in Uzbekistan. His articles reflects national advancement through education, emphasized teacher's role in shaping student's minds, and promoting moral value. By analyzing Avloni's journalistic works, educator can reflects key principles that could develop student's intellectual curiosity, critical thinking, and ethical responsibility (Masharibova, 2025).

METHODS

This study uses a qualitative approach with a literature study method that aims to explore Abdulla Avloni's socio-pedagogical thinking through an analysis of his works and thoughts. Data were obtained from secondary sources that have analyzed Avloni's works and thoughts in relevant previous scientific research articles. I classify the findings into appropriate themes, namely Avloni's thoughts on moral education, integrated education, and the relevance of Avloni's thoughts to contemporary education today.

RESULT & DISCUSSION

The Unity of Instruction and Moral Education in Avloni's Thought

In this respect, Avloni's poems of this period are in harmony with the poetry of Hamza and Anbar Otin. Avloni widely used finger-weight in literature. He wrote poems to national tunes and enriched the possibilities of poetry. "The development of human abilities is a means of education. If a child is well-educated, protected from bad behavior, and grows up accustomed to beautiful people, he will become a happy person, If he grows up without education and with bad morals, he will become an ignorant, ignorant, disgraceful person who does not listen to advice and does all kinds of bad things" (Mirziyoev, 2017). Avloni created a phenomenal work called labor poetry which depicts nuances and styles that inspire and raise people's awareness, such as the works entitled "Working father's words to his son", "Mother's words to his son", and "I'm Sorry" (Dilfuza, 2023). Therefore, today, pedagogical diagnostics and correction play an important role in researching and finding solutions to the problems of pedagogical theory and practice (Xodjayev, 2017)..

In my opinion, a teacher not only imparts knowledge during the lesson, but also educates with his actions, facial expressions, speech, and gentleness. A teacher with such qualities will be approached by young people who are self-taught, and along with listening to him, they can also express their own opinions without hesitation. We know that education is a process that is carried out under the guidance of specially trained people, equipping students with knowledge, skills and qualifications, developing their cognitive abilities, and shaping their worldview.

It would not be wrong to say that the pedagogical technologies and interactive methods implemented by the teacher in making this process meaningful increase the activity of students and teachers in the educational process (Ro'ziyeva & Tolipov, 2019). Avloni divides child education into four sections which is 1) Time of Education; 2) Physical education; 3) Education of thought; and 4) Thinks about moral education and its importance (Dilfuza, 2023). In particular, it is necessary to take a scientific approach not only with lectures or speech acts, but also to conduct the educational process based on interactive methods, which will make the lesson more lively (Alayeva, 2021). For example, Abdulla Avloni created special poems for expressive and memorization in the textbook "The Second Teacher". The poet paid special attention to the structure, musicality, regularity of rhymes and stanzas of such poems. Usually, such poems, along with the author, are absorbed by the feelings of the reader. So, poems aimed at expressive reading are sonorous, playful, and set the task of teaching the reader to feel poetry, beauty, and artistic words.

Abdulla Avloni pays special attention to the method of expressive reading in the lower grades of the school in the aesthetic education of students and in the development of their oral speech. That is why the author's method in these textbooks "First Teacher" and "Second Teacher" is widely used in modern schools and has been reprinted several times. It is no exaggeration to say that through this method, he not only achieved the correct development of speech culture, but also that through this method, the student develops thinking, observation, mimicry, and self-expression in the lesson, and memorizing such poetic prose, in turn, creates the basis for the formation of thinking and creative abilities in the student. I believe that the use of the following methods in educational conditions, in the pedagogical direction, in conducting the lesson process is very effective:

1. Pedagogical observation method.
2. Interview method.
3. Questionnaire method.
4. Interview method.

It would not be wrong to say that these methods are in line with the views of Abdulla Avloni. Abdulla Avloni's textbooks are of great importance in developing children's moral speech

through the method of conversation, in teaching them to artistic speech. Avloni's collections "Literature or National Poems" and "School Gulistan" contain beautiful texts on a number of forms of expressive reading - declamation (individual reading), choir reading, role-playing, etc. It should be noted that some poems in the "Literature" collection ("Whose Name Is It", "We Have a Lot of Things") serve to teach students elementary forms of expressive reading. In these poems, bitter irony and tones of hatred are in the center of attention of students. Such collective reading, in turn, leads to the formation of concepts such as mutual closeness, harmony, and community among students, as well as the emergence of a close-knit whole.

Avloni reflecting on the role of child education that "if a person grows up with a spoiled ego, uneducated, and immoral, Allahu Akbar, expecting good from such people is like reaching for the stars from the ground" (Mirhojiddinova, 2025). It means that Avloni's opinion strength on creating moral qualities depending on social environment, family circumstances, the people around the child that could be created by education. Possessing didactic and pedagogical views, Abdulla Avloni did not limit himself to elementary forms of reading in his textbooks, but at the same time, at that time, he carried out serious work on the dissemination of knowledge and enlightenment, calling on the people to master science. In 1910-1911, representatives of the "Grammofon" society in Riga visited the cities of Central Asia and recorded on plastic the classic maqoms and songs of famous hafiz among the Uzbek, Kazakh, Tajik, and Kyrgyz peoples. In this regard, the shashmaqom performed by the outstanding artist Mulla Tu'ychi Toshmuhamedov (1868-1943) was also recorded on plastic.

In these works, the poet aimed to expand the horizons of school-age children, to instill in them a love for school and books, for work, for nature, for the Motherland. The idea of loving the Motherland lies at the heart of many of his poems. In these poems, the poet described the Motherland in simple and sincere verses, from which not only children of those mid-1900s, but also today's school-age children can derive great aesthetic pleasure. Indeed, the poet succeeds in instilling great love for the homeland in children by beginning his description of the homeland with the words, "From its mountains come mines, From its lands come grains, Its air is extremely pleasant, Its deserts are rocky and sandy, Not Tashkent, but it melts in the flood, Its clods melt in the flower".

Integral Education in Pedagogical Thought

Avloni's contribution to Uzbek literature is extensive with his writings dealing with social issues, the struggle for independence, and promoting cultural and educational change. A very enlightening work is "Ma'rifat" which raises awareness of the importance of intellectual development to enlighten the nation (Korakhujayev, 2025a). Avloni's views on education became a mouthpiece for enlightenment in society. Avloni believed that ignorance was the main challenge in the progress of the nation and could only be achieved through education to advance individuals and society (Masharibova, 2025).

Avloni, a great enlightened poet and pedagogue of his time, also used the technical means of that time in his teaching in order to promote the people to science and enlightenment (Mutalipova & Xodjayev, 2015). Abdulla Avloni was the first to use technical means in order to attract Uzbek children to school, spread enlightenment among the people, and create the first examples of expressive reading. After the teacher Avloni taught his students to recite the poem "Invoke to School" in chorus, in 1911 he recorded the children's choir on a gramophone record. Abdulla Avloni attached special importance to the unity of education and upbringing. Only through the upbringing of thought, which is an expression of human intellectual activity, does a person achieve great honor and perfection, in this case, the breadth of the teacher's thinking and the high level of knowledge in all respects are of decisive importance in the upbringing of his students. Developing the ability to think leads to acting wisely: it teaches students to distinguish between good and bad habits, to acquire the good habits necessary for a perfect person, and to stay away from bad habits that lead a person astray (Ravshan, 2023). Abdulla Avloni also wrote a number of poems and parables for children. Avloni's work interprets school as a force that can drive humans to perfection. The work "Second Teacher" inspires young people to go to school:

Maktab uyi-dorul-omon,

Maktab hayoti jovidon,

Maktab sayofi qalbi jon,

G'ayrat qilib o`qing, o`g`lon! (Nizamova, 2023).

An excerpt from Avloni's work that implies school is a safe place, a place of calm, a place that brings coolness and a moral place. Avloni's ideas promoting educational reform are reflected in textbooks that balance religious and secular education, thus modernizing the school curriculum (Korakhujayev, 2025b). In addition, Avloni's enlightening work does not only focus on increasing knowledge, but also on forming good character. Avloni's works often include moral issues such as honesty, integrity, respect for others, and the dangers of corruption. Avloni reminds us that education needs to form characters of goodness, humanity, and justice (Masharibova, 2025). Integration of education is needed to achieve maximum results. Education should be able to create a free space of opportunity to show one's spirituality (Fuzailova, 2023). Thus, the principles worked on by Avloni need to be integrated into the current educational curriculum.

Contemporary Relevance on Avloni's Educational Thought

Avloni believes that the development of a person's education cannot be done without the participation, activity, and effort of the students themselves. Avloni argues that teachers need to be aware of children to show their interests and abilities (Fuzailova, 2023). Avloni's views on national identity, modernization, and moral education remain significant in shaping contemporary educational practices (Mirhojiddinova, 2025). Avloni's ideas are still relevant to the development of curriculum and education globally. Some modern thinkers have ideas that are relevant to Avloni's work and views.

John Dewey, an American philosopher and educational thinker known for progressive education, has key educational principles that are relevant to Avloni. Dewey emphasized that progressive education offers opportunities for growth by offering students to express themselves through liberating activities and experiential learning (Nweke and Owoh, 2021). In this view, Dewey seeks to break the top-down approach to education where the teacher is the expert and students are only passive listeners to the teacher, thus inhibiting children's participation and skill habituation (Vannatta and Vannatta, 2021). Education according to Dewey is about how knowledge is discovered from human daily life so that how a person can learn and discover new things from their experiences (Maboloc, 2021). Critical Pedagogy, popularized by Paulo Freire, presents an ideal education today that is relevant to Dewey and Avloni's thoughts. Traditional style education occurs by only filling children with content-narrative that does not connect and explore its meaning because the student's task is only to "receive, memorize, and repeat" as the Banking System of Education (Nweke and Owoh, 2021). Banking system education sees students as passive entities who do not know what to do.

CONCLUSION

In conclusion, I can say that such views of Abdulla Avloni and the methods he introduced into the lesson process not only increase the student's communicative abilities, establish emotional contact between students, solve problem situations, work in a group, listen to the opinions of others and express his own opinion independently, but also lead to self-confidence, the ability to rely on his knowledge, increase his interests, and broaden his thinking. In order to form students who are spiritually mature, have high mental potential, independent and free-thinking, and creative, the use of pedagogical innovations, the use of an integrative process, and the use of interactive methods are insufficient. It is necessary to take into account the inner world of the student's personality. That is, I think it is necessary to take into account his personal opinion, notice his abilities, and have a positive impact on increasing his vocabulary.

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